CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 26, 1835. NO. 750.---VOL. XIV.—NO. 72.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

RETROGRADE MARCH OF OPINION.

In this time of public excitement it may be useful for the people of our country candidly to reflect on opinions which were freely expressed by Mr Jefferson on the subject of slavery, as it existed in our country when he wrote his "Notes on Virginia," in 1782,—and contrast them with opinions which have been expressed in 1835 by the Editor of the Charleston Courier. There is more than one passage in the "Notes on Virginia" in which Mr Jefferson spoke of slavery as a "great political and moral evil," by which the welfare of our country was, in his view, much endangered. In reply to the Eighteenth Query, we find the following impressive language.

"There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it,—for man is an imitative animal. This quality is the germ of education. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love for restraining the intemperance of his passions towards his slave, it should always be sufficient that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions,—and thus nursed, educated and daily exercised in tyranny, cannot but be stamped with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved under such circumstances. And with what execration should the statesman be loaded who permitting one half the citizens thus to trample on the rights of others, transforming those into despots and these into enemies—destroys the morals of the one part, and the *amor patriæ* of the other. For if a slave can have a country in this world, it must be any other rather than that in which he is born to live and labor for another—in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him.

"With the morals of the people, their industry is destroyed. For in a warm climate no man will labor who can make another labor for him. This is so true, that of the proprietors of slaves, a very small proportion indeed are ever seen to labor. And can the liberties of a nation be thought secure when we have removed their only basis, a conviction in the minds of the people that these liberties are of the gift of God, and that they are not to be violated but with his wrath? Indeed I tremble for my country, when I reflect that God is just, that his justice cannot sleep forever,—that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; and that it may become probable by supernatural interference. The Almighty hath no attribute which can take sides with us in such a contest; but it is impossible to be temperate, and pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope that they will force their way into every one's mind. I think a change is already perceptible since the origin of the present revolution. The spirit of the master is abating, that of the slave is rising from the dust—his condition mollifying, the way I hope is preparing under the auspices of Heaven, and that this is disposed in the order of events to be with the consent of their masters rather than by their extirpation."

Such was the language of an eminent slaveholder fifty three years ago, a philosopher too who has since been a President of the United States. Such were the results of his reflections on slavery, after having employed his mind several years in the cause of liberty and the rights of man. Let us now behold a contrast in the language of the Editor of the Charleston Courier, so recently as "Nov. 14, 1835."

"We of the South have been much to blame in allowing such notions to gain ground at the North as that we regard slavery as an evil, and are anxious to get rid it. It is but lately that we have begun to make the Northern people to understand that we hold slavery to be *neither a sin nor a curse*, but an ordinance of Providence, and a *practical blessing*."

I had supposed that the slaveholders were very willing that we of the North should think that they regarded slavery as an evil or curse, which was brought on the country while it was subject to British government. But if they have already dissented so far from the views of Jefferson as to regard slavery as a "*practical blessing*," they may be in the way soon to experience that "exchange of situation," referred to by him as "possible." Should the editor of the Courier live to see such a state of things, he may then be in a better situation to judge whether slavery is really a "practical blessing," or whether it is an evil which involves both sin and a curse.

Let it be remembered that Jefferson supposed that those who are educated under the influence of slavery cannot fail to have their characters stamped with "odious peculiarities." How far this supposed fact should be regarded as a palliative for such conduct as in the view of others is blamable; it may not be easy in all cases to determine. The fact however deserves the serious consideration of slaveholders and of others; and duly considered it may prove a powerful motive to exertions for the abolition of slavery. What reflecting man would be willing to have his offspring educated under influences which cannot fail to stamp their characters with "odious peculiarities?" Another question may be seriously proposed. Suppose that a Northern man had written in 1835 such passages as were written by Mr Jefferson in 1782; would he not have been denounced as a political incendiary or cut-throat, and as deserving to be *Lynched*? It is hardly possible to conceive of a greater contrast of opinions, as to slavery, than is seen by comparing the language of Mr Jefferson with that of the Charleston Courier."

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The preceding paragraph was intended for the close of this article; but since writing it, I have read with sorrow a part of Governor M'Duffie's late speech to the legislature of South Carolina. He has avowed the same opinion that was expressed by the Charleston Courier; and if I have not misapprehended his meaning, he recommends to the legislature of his state to enact a law making it a capital offence, to publish opinions in favor of the abolition of slavery, and to call on the legislatures of other states to enact a similar law. It may be well for Mr Jefferson that he died before the reign of Governor Mr Duffie, and had ceased to publish his Notes on Virginia. How perilous would have been his situation, if now living, and still publishing the opinions which he avowed in 1782.

Though I have been often grieved in reading the writings of some abolitionists, at what appeared to me imprudent and irritating, yet I am under a great mistake if the speech of Gov. Mc Duffie is not more inflammatory, more defamatory, and more adapted to excite slave insurrections than any thing I have ever seen in the writings even of Mr Garrison. If the colored people of the South are so ignorant or so destitute of human feelings that they can hear unmoved, all that the Governor has said against their race, I think that there can be little danger of their being excited by what others may have said in their favor.

When I compare what was heretofore said by Mr Jefferson on slavery with what has recently been said by Mr McDuffie, and observe how very far the retrograde march of opinion has already extended, I am constrained to ask—Is there no danger that the bodies of such abolitionists as Thomas Jefferson and John Jay will hereafter be dug up, insulted, and burnt as the remains of political heretics and incendiaries, who sought to involve the Southern States in ruin, bloodshed and desolation? W.

FOR THE REGISTER AND OBSERVER.

COMMON SCHOOLS.

In the month of August last the writer attended the meetings of the Institute, or assembly of teachers then met in this city to deliberate upon the improvements practicable in their vocation. The discussion proposed to be held the last evening of the Session, was to consider whether the course of instruction now pursued in the common schools is the best possible in such institutions. The question [illegible] the commencement of the evening as exactly to convey the sense above expressed, and the debate that ensued did not much illustrate the actual design of the premised discourse. That circumstance suggested to me at the time the importance of having the subject thoroughly investigated, and I wish I could turn the public attention, and that of teachers especially to it. Long familiar with the details of common education, I have just so long felt dissatisfied with its method and course of instruction; and as long familiar with its results, individual and collective, I have been grieved to see that custom blinded the minds of those most deeply interested in education to almost every effectual and radical improvement in it—the object, and ultimate design being but very partially apprehended by them. For what do we send children to school at all?—That they may learn to read, write, and cypher, and further that they may be instructed in elements of languages, and of some sciences chiefly of practical application. This is the kind and measure of knowledge with which we desire and expect the schools to furnish our children. Thus we afford them intellectual instruments by which they can obtain livelihood, by which the members of civilized society communicate together, and by which the moral nature may be improved, and the leisure of those who are so fortunate as to have any leisure, may be agreeably and innocently employed. The provisions we actually furnish are capable for the most part of doing all this. Yet it is believed that for no higher results than those just specified our common education does often fail and come short.

Education is only preparation for living. The intention of it is to form men and women for the performance of duty, and for the enjoyment of their existence—to make them wiser, better and happier than they could be without suitable care in the training. If this be its intention, our present school education discharges but a small part of its proper duty.

We hear much of the education of circumstances—that is, of the great power of casual influences, such as cannot generally be foreseen and calculated upon, and also of the power of domestic example and care. No moral fact is more clear than that every thing about us from infancy to old age ministers to our senses and our sentiments, and that domestic example and care are primary influences that modify all other influences; but it does not thence follow that circumstances are irresistible powers, or that domestic influence, be it ever so good, or bad, does not leave the mind free to other influence, particularly to the truths which are afforded by daily iteration in education abroad. This last every teacher presumes upon. The missionary who goes into a strange land knows that he has all the habits and affections of his expected proselytes against him; and he hopes to prevail over all by the persuasiveness and authority of truth—truth drawn from nature and revelation, and skilfully adapted to reception by the human understanding and heart. Every preacher addresses himself to his congregation, hoping to infuse *new principles* and motives,—to enlighten the ignorant, and correct the erring. He believes in his function—that it is stronger than opposition, and that it will exert great counteracting power over "first nature," and over all superinduced states of the moral character.—Just so does a wise school-system presuppose, that many influences adverse to the reception of wisdom and truth, and contrary to good habits in the man, act upon the general formation of character, and so the school-system provides against the perversions and negligencies to which many children are subject out of the school. We have seen what single schools which exert a wise discipline can do. From such examples may be inferred what similar schools would effect over the whole country, were they in operation. Dr Johnson, according to Boswell, knew in his time a whole parish in the country which was in a very savage condition, that owed its reformation to the civilising influence of a poor old lady who went into it to teach a petty school. A minister of the gospel in this state told the writer a similar fact. His relation was nearly the following. "Not long since," said he, "I attended a county meeting of teachers. Among them I observed an elderly man of grave and dignified demeanor, who during the deliberations of the assembly spoke but little, but that little was uttered with extraordinary energy, and aptness. Being struck with the character of his remarks, I inquired and learned his name. I found that he was the brother of an eminent lawyer in our state, and that he had been for some years the teacher of a small school in the county of———. The person of whom I inquired added,—'The town where he lives has always been reckoned a poor place, but I trust the present generation of children in it will be greatly improved from the men of this day—and through the special influence of this worthy man. He is a person of most excellent moral influence and principles. His only ambition is to do good in his particular sphere of action. It appears to be very humble, but in truth he has highly exalted it. He considers every child in his school as a being with an immortal soul, and destined to be a member of society; and he knows that certain principles lay at the foundation of character. He endeavors to inculcate those principles. His conversation and manners, and his direct instructions are a perpetual lesson of truth and goodness; and the benefits of this living lesson are seen wherever he operates. No minister of religion can more effectually than he turn many to righteousness.'—I afterwards conversed with this exemplary teacher, and his mind seemed penetrated with the sense of his duty, and with a conviction that he was appointed to exert a moral power over the particular objects of his cares. He seemed wholly uninfected with worldly ambition, and perfectly satisfied in his vocation. I never felt more impressed with the dignity of any human being,—I never looked upon a fellow creature with more veneration, and never was I so convinced that the calling to which I am appointed was itself second in power to that which first prepares the human soul fitly to receive the [illegible]

R. E.

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS—NO. 9.

(*Concluded.*)

With the utmost deference to those who have preceded me in their reports, I must refer to one topic, which if it has been alluded to at all, has not been treated fully, nor in the manner which I think it deserves. I refer to Teachers' Meetings. And here I must be allowed to say, that I am upon a subject, in which I have had less experience perhaps, than most of our teachers, but if I am too severe, I feel that the importance of the subject should be my apology. What are the objects of teachers' meetings? Not merely to assemble and say good evening, then sit down in mute silence and wait for A B or C to speak; not to remain silent, when any hint is thrown out which suggests an idea, and let that idea be embosomed in "that receptacle of things lost on earth;" every idea which originates in a teachers' meeting is too valuable to be lost. No, their object is to consult, to advise, to cheer and support each other in the discharge, of our duties. It is a pretty general cause of complaint that our ladies do not join in the conversations and discussions at our teachers' meetings. It was said by a modern orator, "We hold it to be a self-evident proposition that ladies have heads as well as hearts;" it is likewise true that they have equally with the other sex the power of utterance, and if they do not use this power the signs of their ideas have no significance or use. These feelings have forced the conviction of duty, in respect to this subject,upon me. I am determined to overcome my diffidence and join in our discussions, which I have heretofore neglected to do. When I have any thing to say, which I think may be in the least valuable, I am determined if I have opportunity, to express it. What is an idea? It is the fountain of action. It is the source from whence spring the moral, the intellectual, the useful and honorable, as well as the prosperous and happy condition of society. An idea! how vast its power; it is the lever, with reason for its guide, which raises man above the brute. An idea! It is a component part of the superstructure, which elevates the human mind, high in the moral and intellectual universe.—An idea suppressed—what is it? A treasure lost, a gem unfound and unknown except by the frigid clay which sepulchres it within. 'T is a diamond, precious yet unused. Should it be so? let us consider, teachers. I am equally guilty with all whose silence has been culpable. Previous to the introduction of our reports, from which I feel that great benefits are to be derived, I had but little confidence in myself, in the conceptions of my own mind to interest or entertain, much less to add anything that would improve others. I discovered frequently when I withheld an idea from utterance, which had suggested itself to my mind, that soon some one that I considered more gifted than myself, would speak my thoughts, and thus I would suffer myself to be deprived the privilege of advancing an idea, which was my own, and conscious of its value, claim a participation in the honor, by saying, I thought so myself. If we think, and when we think, my friends, let us express our thoughts, and add to the great treasury of knowledge. One idea is the parent of many. Let us generate thestock, increase the capital, and benefit ourselves while we add a mite to bless mankind. I have frequently heard it said, Oh I cannot talk, there are enough that can, let them do the talking. Will the author of a single report that has been presented, say he cannot talk? The reports speak out against them, the accusation is in them sustained. We cannot talk,—what is the language of those reports? It is this, that mind and moral principle seem to have found a lovely dwelling place, a congenial abode in a circle of Sunday School Teachers. My friends, let us gain encouragement and strength here at the Teachers' Meetings. Carry to our classes the spirit which we here imbibe; let these individual repositories empty themselves, that the concentrated power may exert its influence and throw back to mind accumulated force. We come together as a family, united by the bonds of affection, of sympathy and charity; our labors together, the labors of love and benevolence; our objects and pursuits the same, dependant upon each other and upon our God, for support, let us do what is in our power to promote these. If we sow in faith we shall reap in joy. W.

[From the Boston Recorder.]

LICENSE LAWS—NO. II.

In my last number, I mentioned that the objection which some persons make to the prohibiting of the universal and indiscriminate selling of ardent spirit, to be used as a drink, by all who choose to engage in the business, and to all who are disposed to buy and drink, is *unconstitutional*, takes for granted one of two things, viz:

1. That a man, if he chooses, has a moral right to carry on a business which injures the community; or

2. That the indiscriminate selling of ardent spirit, to be used as a drink, does not do this. Neither of these is true; and of course the objection is without foundation. The first is a palpable violation of that great principle of common law, "so use your own as not to injure others." Of course, no reasonings are needful to prove its incorrectness. And the second, in view of the facts connected with this traffic, is as obviously incorrect.

My object in this number, is briefly to advert to a few of the facts, by which the truth, that the indiscriminate selling of ardent spirit to be used as a drink is injurious to the community, is proved.

1. It increases the pauperism of the community. By a personal examination of several hundred Almshouses in various parts of the country, and a careful inquiry into the character of their inmates, as certified by the overseers of the poor, who were acquainted with them, [illegible] it is now fully proved, that from three fourths to four fifths of the pauperism of the country is occasioned by intoxicating drink. Take a few cases as specimens of the rest. Of 633 persons brought to the Almshouses in Albany County, N. Y. the overseer states, that 616 were brought there by rum. Of 334 paupers in the county of Washington, N. Y. 290 were made such by drinking. Of 253 in the County of Oneida, 246 were made paupers in the same way. Of 3000 admitted to the Almshouse in Salem, Mass. more than 2500 were brought there by drinking. Of 572 men in the Almshouse at New York, 552 were intemperate; and of 601 women, about 550 were also intemperate. Of 1134 brought to the Almshouse in Baltimore County, Maryland, 1059 were brought there by spirituous liquors. And in a number of Almshouses, of 4969 paupers, 4600 were made paupers in the same way. Of 190 persons relieved in one Almshouse, in one year, were 19 wives of drunken husbands, and 71 children of drunken fathers. Similar facts might be presented almost indefinitely, but these are exhibited merely as a specimen of what would be found on examination to be substantially the case with regard to this subject throughout the country. The traffic in ardent spirit to be used as a drink, of course greatly increases the pauperism; and thus materially injures the community. All the money which is paid for the liquor by those who drink it, is to them utterly lost. All the time which is spent in obtaining and drinking it, is also lost. All the time which is wasted by idleness and dissipation in consequence of drinking is also lost. And so in numerous other ways, is there a great loss to the community. Nor is the community injured only as much as they would be if this property were merely burned, sunk into the ocean, or taken from the possessor. But they are also injured by all that loss of character and usefulness which the drinking of it occasions, and the numerous evils to individuals, families, and the community which it produces. They lose, also, equal to all that is paid in providing for the accommodation of the paupers which are made by the drinking of it, and in supporting them; and to all which, had they not been accustomed to strong drink, they would have accumulated. All this is so much injury done to the community. Of course, no man has a moral right to pursue the business which produces it, and no one can do this, without violating that fundamental principle of common law, to which I referred; and so using his own as tends to injure the community. Nor is the injury lessened or the guilt of it diminished, by the consideration that this injury is not effected without the voluntary agency of other persons. This is true when a man sells lottery tickets, keeps a gambling house, or a brothel; or when he manufactures counterfeit money for the purpose of getting others knowingly to circulate it. But this does not lessen the injury or diminish the guilt. When a man offers a sum of money for the purpose of procuring a robbery to be committed, the evil to the person or to the community will not be effected without the voluntary agency of another; but that does not diminish the injury, or lessen the guilt of him who is instrumental in producing it. But is it said, that the rum-seller does not *mean* to injure the buyer, but only to get his money. So it may be said of the highway robber in many cases; that he does not *mean* to injure the person whom he robs, but only to get his money. But the fact is, that it is an injury, both to them and to the community. So it is, when it is gotten by gambling. So it is, when it is gotten by rumselling. In each case, it is gotten without furnishing any valuable equivalent, and in a manner which is adapted to injure both the person who loses it, and the community. The difference in the cases is this; in one case, it is gotten *according to human laws*; and in the other case, in violation of law. But in both cases, injury is done. And in both, it is done in violation of the laws of God. And in one respect, the rum-seller does a *greater* injury than the robber. The robber leaves unharmed the character of his victim; and the rum-seller often is instrumental in *destroying* it, and in bringing upon the family and connections of his victim, woes from which the highway robber leaves them free. J. EDWARDS,

Cor. Sec. Am. Temp. Society.

SLAVERY.

[Farther extracts from "The Spirit of Laws." By Baron De Montesquieu.—Book 15.]

OF THE SLAVERY OF THE NEGROES.

Were I to vindicate our right to make slaves of the Negroes, these should be my arguments. The Europeans having extirpated the Americans, were obliged to make slaves of the Africans for clearing such vast tracts of land. Sugar would be too dear if the plants which produce it were cultivated by any other than slaves. These creatures are all over black, and with such a flat nose, that they can scarcely be pitied. It is hardly to be believed that God, who is a wise being, should place a soul, especially a good soul, in such a black, ugly body. The color of the skin may be determined by that of the hair, which among the Egyptians, the best philosophers in the world, was of such importance, that they put to death all the red haired men who fell into their hands. The Negroes prefer a glass necklace to that of gold, which polite nations so highly value: can there be a greater proof of their wanting common sense? It is impossible for us to suppose these creatures to be men, because, allowing them to be men, a suspicion would follow, that we ourselves are not Christians. Weak minds exaggerate too much the wrong done to the African: for, were the case as they state it, would the European powers, who make so many needless conventions among themselves, have failed to make a general one in behalf of humanity and compassion?

INUTILITY OF SLAVERY AMONG US.

Natural slavery then is to be limited to some particular parts of the world. In all other countries, even the most laborious works of society may be performed by freemen. Experience verifies my assertion. Before Christianity had established civil slavery in Europe, working in the mines was judged too toilsome for any but slaves or malefactors:—but at present there are men employed in them, who are known to live happily. They have, by some small privileges, encouraged this profession; to an increase of labor they have joined an increase of gain, and have gone so far as to make them better pleased with their condition than with any other which they could have embraced. No labor is so heavy, but it may be brought to a level with the workman's strength, when regulated by equity, and not by avarice. The violent labor which slaves are made to undergo in other parts, may be supplied by commodious machines, invented by art, and skilfully applied. The Turkish mines in the Bannet of Temeswar, though richer than those of Hungary, did not yield so much, because their invention reached no farther than the strength of their slaves. I know not whether this article be dictated by my understanding, or my heart. Possibly there is not that climate upon earth, where the most laborious services might not, with proper encouragement, be performed by freemen. Bad laws having made lazy men, they have been reduced to slavery because of their laziness.

SEVERAL KINDS OF SLAVERY.

Slavery is of two kinds, real and personal. The real annexes the slave to the land, which Tacitus makes the condition of slaves among the Germans. Personal slavery consists in domestic services, and relates more to the master's person. The worst degree of slavery is, when it is at once both real and personal, as that of the Helots among the Lacedemonians. They underwent the fatigues of the field, and suffered all manner of insults within the house. This Helotism is contrary to the nature of things. The real slavery is to be found only among nations of a plain manner of living, all family-business being done by the wives and children. The personal slavery is peculiar to voluptuous nations, luxury requiring the service of slaves in the house. But Helotism joins in the same persons this slavery established by voluptuous nations, and that of the most simple.

ABUSES OF SLAVERY.

Reason requires that the master's power should not extend to what does not appertain to his service. Slavery should be calculated for utility, and not for pleasure. The laws of chastity arise from those of nature, and ought in all nations to be respected. If a law which preserves the chastity of slaves be good in those states where an arbitrary power bears down all before it, how much more will it be so in monarchies, and how much more still in republics? The Romans seem to me to have erred on this head, they allowed an unlimited scope to the master's lust, and in some measure denied their slaves the privilege of marrying. It is true, they were the lowest part of the nation; yet there should have been some care of their morals, especially as, in prohibiting their marriage, they corrupted the morals of the citizens.

DANGER FROM THE MULTITUDE OF SLAVES.

In moderate states it is a point of the highest importance, that there should not be a great number of slaves. The political liberty of those states adds to the value of civil liberty, and he who is deprived of the latter is also deprived of the former. He sees the happiness of a society, of which he is not so much as a member; he sees the security of others fenced by laws, himself without any protection. He sees his master has a soul that can enlarge itself, while his own is constrained to submit to a continual depression. Nothing more assimilates a man to a beast, than living among freemen, himself a slave. Such people as these are the natural enemies of the societies, and their number must be dangerous. It is not to be wondered at, therefore, that moderate governments have been so frequently disturbed by revolts of slaves.

PRECAUTIONS TO BE USED IN MODERATE GOVERNMENTS.

Lenity and humane treatment may prevent the dangers to be apprehended from the multitude of slaves in a moderate government. Men grow reconciled to every thing, and even to servitude, if not aggravated by the severity of the master. The Athenians treated their slaves with great lenity, and this secured that state from the commotions raised by the slaves amongst the austere Lacedemonians. It does not appear that the primitive Romans met with any trouble from their slaves. Those civil wars, which have been compared to the Punic wars, were the consequences of their having divested themselves of all humanity towards their slaves. A frugal and laborious people generally use their slaves more kindly, than those who are above labor. The primitive Romans lived, worked, and ate with their slaves; they behaved towards them with great justice and humanity. The greatest punishment they made them suffer, was to make them pass before their neighbors with a forked piece of wood on their backs. Their manners were sufficient to secure the fidelity of their slaves; their was no necessity for laws. But when the Romans aggrandized themselves; when their slaves were no longer the companions of their labor, but the instruments of their luxury and pride—it was then, when they wanted morals, that they had need of laws. It was even necessary for these laws to be of the most terrible kind, in order to establish the safety of those cruel masters, who lived in the midst of their slaves, as in the midst of enemies. They made the Syllanian senatus consultum and other laws not derived from the equity of civil law, since they were contrary to the principle of civil law. They were properly founded on the principles of war, with this difference, that the enemies were in the bosom of the state. It is a misfortune in government when legislators thus find themselves under a necessity of making cruel laws. Because they have rendered obedience difficult, they are obliged to increase the penalty of disobedience, or the suspicion of fidelity. A prudent legislator foresees the ill consequences of rendering the legislature terrible. The slaves among the Romans could have no confidence in the laws, and therefore the laws could show no confidence in them.

FOR THE REGISTER AND OBSERVER.

[About a year ago, there was published in the Christian Register a series of papers under the general head of the "Sunday School Room." They were the Annual Reports of the teachers in a Sunday School of this city. On the recurrence of another year, they have placed a new series in the hands of the Superintendants. Many of them are worthy of a more extended circulation than the limits of a Teachers' meetings; and with the hope of a more extended usefulness, a selection will be made for the use of the Register, that they may reach the minds of many engaged in Sunday Schools. Their effect cannot be doubted.]

SUNDAY SCHOOL CLASS PAPERS.

NO. I.

To the Superintendents of the Sunday School.—As it is your wish that every teacher in our Sunday School should present a report respecting the condition of the class over which he presides, I feel called upon by a sense of duty to comply with your request. My class consists of six; from the ages of eight to eleven. The books used by them are Allen's Questions and the Child's Book on the Soul. These books are well calculated to awaken the interest of children on all subjects of a sacred or religious nature. The lessons are assigned in these books each Sabbath preceding that on which the pupils are examined, and while the children endeavor to answer the questions contained in them correctly, it is my pleasing duty to lead their little minds from the immediate subject of the lesson, to those great, moral, and sublime truths which each is designed to inculcate. Sometimes questions are asked them concerning the general lesson; and in this they appear to be much interested, for their answers are always prompt and ready. As to their conduct I would say it has been in general such as needed no reproach. They have also been highly distinguished for punctuality and most of them for constant attendance.

Their improvement during the past year has not been so great as I could have wished, but I hope and trust that my feeble endeavors to instill into their minds right principles, right ideas of God, their heavenly Father, their duty to him, and to those around them, the relation in which they stand not only to this world, but to another and a better, not only to this short life, but also to that life which will endure forever, have not been wholly in vain. If I have succeeded in proving to them that the world in which they live is over-ruled, guided, and controlled, by a Being of infinite wisdom, who does all things in love, and nothing in anger; and who though he upholdeth the world by the word of his power, will yet stoop to listen to the prayer of a little child,—if I have succeeded in proving to them that misery is inseparably connected with sin, and virtue with happiness,—if in fine, I have succeeded in leading their little minds up to their Heavenly Father, in sowing the seeds on laying the foundation of a good character, the Sunday School will be forever hallowed in my remembrance.

It was with great diffidence that I at first undertook the pleasing but highly responsible situation as teacher in our Sunday School; for I was confident there were those whose hearts were as willing, and whose minds were more able to undertake an office where so much good

might be effected. But as I have proceeded, many difficulties which at first presented themselves have vanished, and I have found that the benefit which the teacher derived to himself, was as great as that which he conferred upon his pupils. It seems to me hardly possible that any teacher can go to his class every Sabbath, and not come away with his heart improved and made better. During the week he mingles with the world, and performs his various round of duties. He talks with the grave and with the gay; but he grows tired of the soberness of the grave, and the frivolity of the gay, and when the Sabbath morning arrives he gladly turns from them all, to pour into the ear of listening childhood the accents of wisdom, and to hear the song of praise rising from hundreds of little voices to their Heavenly Father; and in imagination he hears them mingling with the songs of angels and archangels around the throne of God. But I will leave it for abler minds to describe the many advantages attendant upon a Sabbath School. May our prayer to heaven be that a blessing may descend and rest upon them.

H.

FOR THE REGISTER AND OBSERVER.

OMNIA.

The commonest scenes are beautiful under particular circumstances to light, and shade and atmosphere. Light falling well upon an old wind-mill in a stubble field reveals an object of surpassing beauty. Travellers may remember a picture of Ruysdael in which this is the principal object. So the commonest minds appear well when in a fair body well dressed, met at a dinner table and set off by all the trappings of wealth and fashion.

He will never be a satisfied and rarely a gratified hearer who takes only his intellect to church and leaves his heart at home.

It is no religion to stay at home and contemplate—to pass one's time in meditating, though ever so well, upon God and truth and eternity, or in praying without ceasing, for if all men were to do so the word would stand still and the race expire; yet if it be a duty to any so to pass their lives, it is to all. God, then, designed man for action; for activity of mind and body throughout all their powers. If therefore Religion is not made to go along with and join itself to action, life, and common duty, it must be abandoned; it is something utterly hostile to man's well-being. But God requires religion; he has revealed religious truth, as we say, at great cost, and he demands our reception of it. It must, then, (truly received) be an active principle; it must be what we mean by Holiness and nothing more. Prayer meditation, worship, in all their forms, are not then religion, but means and methods of creating it and increasing its power.

There are more good Samaritans than one, more Howards than one. They are to be found in every Christian village. No virtue is brighter than that of the mother, who, when she has returned to her humble abode—a cellar or a garret—after a day of exhausting toil, and to whom sleep, though upon straw, would be a luxury monarchs never knew, passes the night in ministering to the wants of a neighbor's sick child, or rocking into slumber her own restless and complaining infant—and this, in a spirit of patience and love which we sometimes think—how erroneously—belongs only to angels. The virtues of the poor *are* virtues.

They who find themselves violently assaulted by the Devil will never succeed in self-conquest—(*self*-conquest is Devil-conquest)—but by prayer. They on the other hand who find nothing greatly rebellious within, may make piety to consist in conformity and obedience, and pray chiefly through desires and acts of goodness. For the others I repeat, earnest, and frequent prayer, the voice being called in as an ally—this is vital—is the only way of salvation. "This kind goeth not out but by prayer and fasting."

The more you press upon a screw, the more it rises upwards. So it is with truth. If the cause of Abolitionism be a good one, as, taken in its true or Channing definition, who can doubt, then all the pressure applied both to exalt and depress it will have but one and the same effect. McDuffie's speech is but one of the elevating levers.

There is a part of our constitution—an original faculty—that perceives moral distinctions, just as there is a part that perceives the difference between truth and error,—a natural conscience or moral sense, as a natural intellect. But then conscience is no more an unerring guide in matters of right and wrong than the intellect is in regard to truth. The great differences which we observe in the moral judgments of men are caused by education and circumstances, just as these are the causes also of the great diversities which exist in the intellectual condition of mankind. Where there are great errors prevailing—where there is none or little knowledge, it would not be just to say that there, there is no interest, no original capacity of knowledge. Neither is it any objection to the existence of an original faculty called conscience, that in some countries, that has been deemed to be right, which in others has been denounced as wrong. It is enough for the argument that in every known tribe and tongue there has always been started the inquiry—what is right—what is wrong. The very strength of the feeling with which some have adhered to practices which the more enlightened part of the world condemns—adhering to them from a sense of duty—is itself a proof of that which I contend for. Still however the agreement of mankind in all ages on the great points of morals has been in fact very great, almost universal. As the understanding has settled down into some universal conclusions concerning truth, so has the moral sense concerning conduct. Time will, we may suppose, bring up the standard of morals as it gradually does that of intellect.

One may represent local peculiarities—provincialisms in manners and language, very well, and human nature at the same time very abominably. Modern fiction gives us plenty of Scotch, Irish, and Yankees, but very few men and women.

FOR THE REGISTER AND OBSERVER.

ENGLISH VERSIONS OF THE SCRIPTURES.

It is to be hoped that the proposal for republishing the early English translations of the Bible will not fail for want of encouragement. The Eclectic Review very justly remarks,—"It is incumbent on us not to forget our vast obligations to the early translators. Hitherto, those who entered into their labors have too exclusively had our veneration; but, in comparison with Tindal, Coverdale, and their fellow laborers, the task committed to king James's translators was that of mere editors; nor did they in all cases improve upon their predecessors. It is, we think, discreditable to our universities, that no reprint of either Coverdale's Bible, or the Bishops' Bible, has been thought worth undertaking, were it even as a literary curiosity."

The undertaking is now begun in this country; will it succeed? We hope that it may.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 26, 1835.

CHRISTIAN UNION.

In commenting upon an article on this subject in the Literary and Theological Review, we have spoken of the "Evils of Sectarianism," as they are set forth by the Bishop of Kentucky, the author of that article, and of the consequences of the Reformation, which resulted in separation from the Catholic Church. We did not view the evils to be of such magnitude as they are described by the Bishop, and we are far less sanguine than he is that a union of Christians in outward form, even were it practicable, would be attended with such glorious results as he imagines. In regard to the evils of sectarism, however, we ought to have remarked, that the Bishop regards them to be unspeakably greater among the people of the West than they are in the older branches of the American family. They are great enough, however, throughout the land to make one listen patiently to the proposal of any practicable remedies.

The Reformation leading to separation from the Catholic Church, and based on the right of private judgment, is doubtless the fountain of that great diversity of communions (each acting by itself) which now exist. The multiplication of sects is ascribed by the Bishop, in a great degree, to the fundamental mistake of the Protestants in "adding to the brief, general, comprehensive creeds by which, down to the time of the Reformation, Christians were content to regulate their faith." It is true it would have been more consistent for Protestants to have taken for their only creed "the sufficiency of the Scriptures," or a belief in the Scriptures, as the only rule of faith and practice; and thus they would have kept to a creed still more simple and comprehensive than those of the Catholic or the Episcopal Church. But the latitude which different sects have taken in the forming of prolix creeds is incidental to their becoming independent of the dominant church. They broke loose from forms and usages which they did not like, assumed such as they did like, and each set a hedge about its own domain to exclude all intruders. But none of them acknowledge that they have gone beyond the legitimate purposes of creeds, as they are defined by Bishop Smith; namely—"Agreement in essentials and freedom in unessentials." All that they profess to believe they consider as essential to themselves, and to every body else who deserves to be called a Christian.

But we hasten to the remedy proposed for healing all the maladies of the Church. This as we have hinted before is no other than agreement or Union in outward form. All the union embraced in the arguments and exhortations and prayers of Protestants has in general looked only to the spirit of Christianity, that sanctifying power which produces charity or love, which St. Paul saith is greater than faith or hope. But the hope of such a union without agreement in outward form, is regarded by the bishop as futile. He maintains that our Savior in his last prayers for his disciples, and St. Paul in frequent arguments in his epistles refer to the *oneness* of the Church, which must have been understood to mean "one in form as well as in spirit." This however is a begging of the question; for the question is whether any settled form existed. The earliest and purest writers of the Church, he says, "by the Unity of the Church, always mean unity in form and practice, as well as unity in doctrine and spirit. Common sense can repose with satisfaction on no other idea. Outward Christianity, with the multitude, is the whole of Christianity." "O, most lame and impotent conclusion." If it be so, let us not be anxious about the form; we have it ready for our hands; none can be invented more imposing or more efficient than that of Romanism. But we will not dwell upon an unfortunate admission, which would go far with us to remove all solicitude about such a union as is pleaded for. We believe, notwithstanding all the wickedness there is in that part of the world called Christian, the multitude are not wholly destitute of the inward power of Christianity; and amidst all the external forms and disguises it wears, we doubt not there are seasons when all good Christians, like the Bishop of Kentucky, make small account of what distinguishes them outwardly, and think of all who bear the Christian name and character as one great brotherhood, the head of which is Christ.

Bishop Smith with great liberality, and we doubt not with great sincerity, abandons, in view of the high purpose at which he aims, all existing forms in the outward condition of the Church, in order to come to an unprejudiced inquiry. We here quote his own words, after he has arrived at the point we have mentioned.

As inductive men we do not like to state what that principle [of union] is, in the form of an axiom; and yet we know not how it can better be stated than in the words of Tertullian: "Whatever is first is true; whatever is more recent is spurious." In other words, we must go back to that period in the church when it was as free from corruption in doctrine and practice as it can well ever again become before the millenium; when the church did appear in absolute oneness of outward form. By correct methods of investigation, we must ascertain what that form was, and with willing minds and hearts, we must agree, in all essential respects, to return to that unity.

Here enough is fixed and permanent to satisfy the honest inquirer. Here all is plain, for facts and truth become the objects of search. And it has appeared to us one of the strangest anomalies of the human mind, that so much which belongs to our common external Christianity should universally be received by Protestant Christians upon this only correct principle, and yet so many disputed points, involving the most disastrous consequences, should never be brought to the test of the same principle.

This statement of the case is intelligible, but its details will not be likely to reach the evil. The agreement of Christians in one Bible is urged as a parallel case. But it will not hold any farther than it relates to time. Christians have tacitly consented to abide by the Canon of Scripture as settled in the early ages of the Church; and this is an agreement about what is vital to the religion; the authentic statutes of the author and founder of our faith, and of those who were his chosen instruments to preserve and extend them. If we can find in those records an outward form of the Church, suited to all ages, or one expressly prescribed, the difficulty is at an end. But if, on the other hand, what is merely outward was in a great degree casual, was so far from being the substance, that it was technically speaking, merely the accident, merely conventional, growing out of the supposed necessities of the Church at different periods, then that which 'is first,' may not be best for all times. We are perfectly willing however to abide by such a result, as Bishop Smith contemplates, and to make any reasonable sacrifice of private opinion. We have no fears of going back to the beginning or middle of the third century to ascertain whatever belonged to the outward form of the Church, nor to adopt it in common with all believers, if it shall generally be thought best.

We cannot close our remarks without selecting, with entire approbation, the liberal remarks of Bishop Smith with which he concludes the hints he has furnished for the investigation of a subject in which he evidently takes the deepest interest.

We have purposely excluded every sentence which might even imply in what direction these plain principles might guide us. With us it would matter nothing to which of the existing denominations they would conduct; or what modifications they would demand of each. Nay it would not startle us at all, were they to point out some outward form of Christianity, buried and forgotten for fifteen hundred years. By following principle, we are quite fearless where we are conducted. We have only to hope and pray that the same spirit may be given to every inquirer, and that every candidate for the ministry may give the subject the attention which its importance demands, and then we shall all soon rejoice together, as members of one body, in the unity of the spirit and in the bond of peace.

Should such a spirit as this pervade all denominations, even diversity of outward form after fruitless attempts to do them away, would cease to be matters of bitter contention.

We purposed to say something concerning the *oneness* of the Church to which our Savior and St. Paul refer; but we must defer this to another time.

CHRISTMAS.

This day closes on the eve of our publication for this week. It is a joyous day throughout the far greater part of Christendom. True the association of the day with the event from which it takes its name is not, in the minds of the multitude called Christians, strong and vivid; and many hail it only as a festive day, disregarding, if not ignorant of its true intent, the celebration of the birth of their Savior.

Still we wish it were observed by all who bear the Christian name; and the only plausible objection against its observance is the uncertainty of the fact, concerning the exact time of Christ's nativity; an objection hardly plausible. The artificial division of the year into months, weeks and days is not an exact measure of time; nor is its defect fully rectified by an intercalary day every fourth year, while, in that year, it occasions an essential defference from the others. We say nothing of time as affected by location on different parts of the earth's surface distant from each other, so that to make the celebration of an event simultaneous, it would be necessary to go through the solution of problems on the globe. These are things of small concern. It is the fact itself, in the present case, of Christ's nativity—that unto us, about this time, in the circle of the year, was born a Savior who is Christ the Lord, heralded by the angel who announced good tidings of great joy to all people, with whom a multitude of the heavenly host united, praising God and saying, "Glory to God in the highest, and on earth peace, good will towards men;"—it is the fact, with these sublime and joyful associations, that makes the commemoration of the supposed day suitable for all Christians.

In New England this holyday is preceded not many days by an anniversary which calls up the history of memorable, of never-to-be-forgotten circumstances in regard to our ancestors. And though they abjured some good things in shaking off the evils of ecclesiastical oppression, they doubtless kept in more familiar recollection and with deeper reflection and more holy converse, the birth, the life, the teachings, the death and resurrection of our blessed Lord, than we, their remote offspring.

While we were meditating on these things, one of our faithful and valued correspondents, to whom we are often indebted for fitting numbers, on quick returning occasions, sent us the following appropriate hymn.

HYMN FOR CHRISTMAS.

Luke ii. 2—20. Matt. ii. 11.

Jesu, hominum Salvator,
Now thy advent we recall;
Friend, and Counsellor, and Savior,
Holy, holy Lord of all!

How shall mortal tongues the story
Of thy grace and love repeat,
Glory in the highest,—glory—
Heaven and earth in concord meet!

Through yon vault, mysterious flashes
Break upon the dazzled eye;
Hark! what melody entrances
Bethlehem's shepherds watching nigh?

Hark!—what sweet melodious measure
Breaks on slumber's tranquil hour;
List again,—what holy pleasure
Binds the soul with mystic power?

'Ere shall pass this hallowed even,
Ere the light of morning dawn;—
Peace on earth—good will from heaven,
Unto you a Savior 's born'!

Here, in David's royal city,
In a humble manger's bound,
(Oh what wondrous love, what pity,)
Christ, the Lord of Life is found!

He, to pay the mighty ransom,
Willing left his native sky,
And forsook his Father's bosom,
For our race to live and die.

Shout, oh Earth,—a boon is given,
Far and wide shall songs resound,
Let the vaulted sky be riven
With the long and rapt'rous sound!

Angels chant the diapason—
Strains of loftiest harmony,
Still their notes proclaim salvation,
For the race of man is free.

See that company advancing,—
Magian sages from afar,
Gazing still,—bright hope entrancing,
On their radiant guiding star.

Low before the Infant bending,
Now they rev'rent homage yield,
And with gifts on him attending,
Learn what ancient prophets sealed.

Jesu, hominum Salvator,
We thy matchless love recal;
Prince of Peace,—Messiah,—Savior,
Glorious Lord and Friend of all. X.

SUNDAY SCHOOL TEACHERS.

A correspondent subjoins to the communication which we here insert, the question whether "a short story showing the advantages of visiting the poor children in our schools, would be acceptable for the Register." It would; for lessons inculcated by example, are of all lessons the most engaging and efficacious.

To the Editor of the Christian Register.

We have entered within the files of your paper a strong complaint against the feeling or rather want of feeling manifested by the male part of our community, in regard to Sunday Schools—Would we could be convinced by the future practice of our brethren, that the voice of reproach need never be raised again. With what thankfulness should we turn to the thought, that there are ears on which this sound does not fall in vain. To the *females* then, engaged in this delightful work, let us look, and by our expressions of gratitude and commendation, strengthen them to bear up and onward, the task they have undertaken.

First, it may be asked, "is it *true*, that has been alleged, that the females *do* bear the front and heat of this battle?"

"Is not this work, in proportion to the number, sustained equally by the males?" No; it is a *fact* that *all* Sunday schools are deficient in male Teachers, and some mournfully so, *totally* so; there are schools about us *wholly* carried on by females, while at the same time there is no meagre band of men without the doors, doubting and fearing, and to all practical purposes, *refusing* to come in. Of *them* must it be said, in this work, "the laborers are few."

Male laborers are few, but the work does not falter,—it is carried on, and gloriously *doing*. I cannot speak lightly, would that I could speak *worthily* of the success of Female Sunday School Teachers.—Indeed if there be any growth or improvement in our Sunday schools, it is vouchsafed in answer to the prayers and toils of the Female Teacher. I do not mean to say they are quite alone. No; it is probable in every instance where there is a flourishing school, that the *minister* is instant in season and out of season to supply knowledge and strength to the laborers. But what I mean to say is, that in the schools connected with our societies, the females chiefly perform the work. *They* labor,—and *how* do they? What do they bring to the children of their care, by which they are interested and made better? for such, is successful work, and it is of that we would speak. First, they come, (they must to effect what they do) with personal interest in the subject of religion; and secondly, with *faith* in this mode of dropping and spreading its seed—They come therefore, feelingly, earnestly and prayerfully.

This is their preparation, and this the secret of their success. "A simple possession" you may say; but it is one not always gained, and without it all labors and tears in this cause will be unavailing. They come too, I am led to think, with much mind-preparation, if I may so call it. They attend the meetings appointed by the minister, and there get much religious instruction, which by reflection and application they make to bear on the wants, trials and duties of children. They call to their aid, (not so much as they might and ought) in this work, "the signs of the times," the outgoing, and incoming of the seasons, all Nature, with her varied lessons—life in its inequalities of good and evil. These themes, in their bright or dark aspects, are placed before the mind's eye of the child, by the successful Teacher. I know it to be so, with some more than others, according to the degree of light and knowledge possessed by the Instructer. But it is done, and this will serve as an answer to the question, what materially constitutes a female Teacher's success?

In a word, *deep interest* in the subject is the essence of this success. The engagement of the heart, is mostly needed to carry on this enterprize—and when this is called for, *females* are ever ready and triumphant. Much might be said on that branch of a Teacher's practice, viz. visiting the children under their care, particularly, those of the poor, and the less favored classes. This is no doubt the channel of communicating much good influence to the children.

S.

AMERICA AND HER INSTITUTIONS.

In the Eclectic Review for October there is an article under the above title, from which we select the introductory remarks, touching some of the evils which have of late disturbed the internal peace of our country, and excited, in some of our best men, fears in regard to the efficiency and permanency of our republican institutions. We may draw what consolations we can out of parallel evils in monarchical institutions as they are alluded to by the Eclectic Review. It is however a poor source of consolation. A Republic it is often said, can exist only among an enlightened people; a people possessing in a high degree the power of self-government. We should be careful then how we frame apologies for ourselves, or adopt those which are furnished to our hands, from analogous circumstances and events in other countries. There is one allusion in the following remarks which is not very gratifying to our republican pride, namely, that which is made to the President of the United States; but we will not anticipate the judgment which our readers may pronounce upon it.

If the influence of public opinion in this country is to be brought to act with any force or beneficial effect upon the Transatlantic community, it must be public opinion competently informed as to the real state of things, and directed by a judicious discrimination of the good and evil which are found co-existing, as every where else, in American Society and American Institutions. The aspect of the Federal Republic at this moment is one which might seem almost to menace the breaking up of the social system. All the powers of government seem to be weakened. Popular tumults, oligarchical atrocities, negro conspiracies, commercial embarrassments, party conflicts, and general agitation seem to have overspread the whole of the Union; and the more intelligent and thoughtful of her citizens are beginning to express their doubt and wonder where all this is to end. 'This comes of Republicanism,' says one wiseacre in this country. 'Such are the consequences of having no ecclesiastical establishment,' says another. 'Yes, see what it is to have no house of lords, and a senate without bishops,' says a third. 'Now, gentlemen,' said Sir Robert Peel, at the recent Tamworth dinner, after adverting to the distressing statements contained in the American papers,* 'if you will only bear in mind what has been the issue of similar experiments, you will not very much indulge with a popular government.' What, then! have similar disorders never occurred under monarchical and despotic governments? There have been riots at Baltimore: have there not been riots in Berlin? Lynch-law has been inflicted upon a gang of gamblers at Vicksburg; were there not as lawless and atrocious proceedings against the Jews, the other day, at Hamburg? Or, to come nearer home, does Sir Robert forget the church and king mob of Birmingham in 1791, or the No-Popery riots of 1780? How shallow and delusive, then, is the declamation—argument we cannot call it—which makes the popular constitution of the American government chargeable with evils occurring under every form of government, but which, in the American Republic, are confessedly a phenomenon.

When we come to look a little more closely into the origin and nature of the disorders referred to, we shall find that they are neither directed against the Government, nor indicative of any weakness or relaxation of the governing power. The civil feuds in the North find their parallel in the fierce contest which was excited in this country by the first efforts of a virtuous band of philanthropists to obtain the legislative abolition of the Slave Trade. The treatment which Mr Clarkson, in particular, met with from the people of Liverpool and Bristol fifty years ago, was not very different from that which Mr Thompson has had to encounter from the Anti-abolitionists on the other side of the Atlantic. His life was repeatedly threatened; and on one occasion, he appears to have had a narrow escape of being thrown over the pier-head at Liverpool.† Next, as to the servile wars in the South. The governments of South Carolina and Georgia are as 'popular,' and about as enlightened, as the legislatures of Jamaica and Barbadoes; and the Federal Government of the United States is not one whit more responsible for the atrocious legislation of those vile aristocracies of slave-holders, than the British Government is for the murder of the Missionary Smith, the burning of the Baptist chapels in Jamaica, or the iniquities of the colonial penal code. The squabble between the two States of Ohio and Michigan about their respective boundaries, might, in old Europe, with a standing army on either side, especially if the belligerent principalities were backed by neighboring powers, grow into a very pretty seven years' war; but, on the other side of the Alleghanies, such an affair is not likely to breed more serious consequences to the Federal Union, than could result to the crown of Great Britain from a dispute between the Hudson's Bay Company and the people of Canada about their frozen territories.

Ignorance or inconsideration alone can adduce these occurrences as a proof that, in America, there is any deficiency of the controlling power which belongs to what is termed a strong government. Those who imagine that the power of the people is absolute in the United States, will find it difficult to reconcile with that notion, the conduct of the present President, who put the strength of the constitution to a severe test in opposing, on the Bank question, the decision of the Congress, and, by the sole force of his prerogative, defeated the most powerful combination that ever arrayed itself against the Executive since the formation of the Union. Imagine a similar exertion of the prerogative on the part of the Minister of the Crown in this country, in opposition to Parliament and the commercial interest! What an outcry would it occasion against the Minister! Or, if it were known to be the personal act of the King, what murmurs would be heard against the stretch of prerogative!—'Old Hickory' has shown himself, as to the power of government, 'every inch a king'; and we discover in recent occurrences no proofs of any disloyalty on the part of the American people towards the executive.

But the want of governing power, it may be said, is to be seen, not so much in the general government as in that of the several States. We ask for the evidence. Is it to be found in the tyrannical edicts, rigidly enforced, against freedom of religious worship, the liberty of the press, and the education of the slaves in the southern States? Even in the northern States, the laws are sufficiently severe, and the authority of the executive has always been respected. It is true, there have been riots. In some parts of New York and New England, we are told, 'Irish Papists have been hunted and mobbed'; and in Washington, the houses of some free negroes have been demolished by the anti-abolitionists. But an American might justly retort, that we have had Spa-fields riots, and Bristol riots, and Nottingham riots, and Dublin riots, in the old country; and the spirit of our Orangemen is very much like that which has broken out against the countrymen of O'Connell in America. Lawlessness and insubordination of this character, however, prove nothing more than a defective police, which does not necessarily imply either an inherent weakness in the Government or a general disloyalty in the people. The police of the slave-holding States is indeed as strong as need be. And, generally speaking, the assertion that in America there is 'a laxity in the laws, or a want of energy in administering them,' is as contrary to fact, as the hypothesis which refers that assumed fact to the popular constitution of the Government, is to common sense and experience.

* 'With civil feuds in the North, tumultuous proceedings of anarchical and fatal character in the West, and a servile war in the South, to say nothing of the factious and incendiary spirit which has lately broken out in the various parts of our Atlantic border, the country does in truth exhibit a spectacle to the European nations, which, we fear, will be commented upon in a way not calculated to recommend the example of a popular government.' New York Evening Post, as cited by Sir Robert Peel.

† Clarkson's History, Vol. 1, p. 409.

FOR THE REGISTER AND OBSERVER.

WILBERFORCE.

Mr Editor,—I have been much struck with a passage from a notice of the life of Wilberforce, which I send to your paper as particularly deserving the attention of some at the present time. Speaking of his efforts for the destruction of the slave trade, the writer says:

"His extreme *benevolence* contributed largely to his success. I have heard him say that it was one of his constant rules, on this question especially, never to provoke an adversary,—to allow him, fully, sincerity and purity of motive,—to abstain from irritating expressions,—to avoid even such political attacks as would indispose his opponents for his great cause. In fact, the benignity, the gentleness, the kind-heartedness of his character, disarmed the bitterest foes."

Observe too what Sir J. Mackintosh says of him:—"He is the very model of a Reformer. Ardent without turbulence, mild without timidity or coldness, neither yielding to difficulties nor disturbed or exasperated by them; patient and meek, yet intrepid; persisting for twenty years through good report and evil report; just and charitable even to his most malignant enemies; unwearied in every experiment to disarm the prejudices of his more rational and disinterested opponents, and supporting the zeal without dangerously exciting the passions of his adherents." V. S.

AMERICAN COLONIZATION SOCIETY.

The nineteenth annual meeting of this society was held at Washington on the evenings of the 15th and 16th inst., Mr Clay presiding. The meeting was addressed by Mr Clay, President Duer and Dr. Proudfit of New York, Mr Atkinson of Va., and Mr Gurley, the Secretary of the Society. The Editor of the National Intelligencer, from whom we learn these facts, "hopes hereafter to give a more particular account of the proceedings, which were highly gratifying to the friends of the noble cause of African Colonization."

A correspondent of the Intelligencer speaks in glowing terms of his emotions, while listening to Mr Clay. He represents this Orator and Statesman to have said, that "he denied the right of discussion on a subject, where, politically speaking, there was no power to *decide*. Discussion was the antecedent to deliberation, deliberation to decision, and the people of the non-slave-holding States had no right to decide on the question of slavery."

Mr Clay was probably misunderstood. Such sophisms, or fallacies, are unworthy of a man so great in public estimation. Whenever we see a report of Mr Clay's speech (acknowledged by him to be a true report) which verifies the statement in the Intelligencer, we may think the matter worthy of a paragraph, because Mr Clay is a distinguished man; and if he is capable of such a perversion of the dialectic art, the perversion ought to be exposed.

TEXAS.

The article which we have copied on our last page, respecting the Insurrection in Texas, is written by a person well acquainted with the subject, and entitled to the attention not only of politicians and philanthropists, but of all those romantic adventurers who are liable to embark in a cause of vast seeming promise, without any sound knowledge concerning the good or evil of the final result.

PERFECTIONIST.

The religious paper published at New Haven under this name, is now called the "New Covenant Record." The reasons assigned by the Editor for the change of name are, that the chief purpose of the original name which was to "bring the subject of perfection extensively into notice has been attained; that the *ist*, added to the word perfection, gives it a sectarian import," &c. He declares also that if there should ever be a perfectionist party, as an organized sect, he should "expose and oppose it as he now does the entire baditti of existing sects."

NEW PUBLICATIONS.

The Manual of Peace, embracing I, Evils and remedies of War, II, Suggestions on the Law of Nations, III, Consideration of a Congress of Nations, by Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New York: Leavitt, Lord & Co. Brunswick: Joseph Griffin. 1836.

We have received by the kindness of the publisher this work of our friend Professor Upham, now doubly our friend for the thorough manner in which he has treated a subject which we have deeply at heart. We have been anxious to see how he would pursue those topics which are generally thought to be uninteresting and even dull; as soon as we received his book we read through the first part relating to the Evils and Remedies of War (nearly two thirds of the volume) with uninterrupted interest. It is a Manual which we could wish might be in the hands of every man and woman, and every stripling who is beginning to play the soldier, throughout our land and throughout the world. Then, if it were read, we should feel sure that the civilized world would

no longer be disgraced, unhumanized, brutalized by such heart-rending scenes of desolation, as almost every portion of it has at sometime exhibited.

The evils of war are delineated as they exist on the field of battle, in the domestic dwelling, in the morals of soldiers, and the general influence produced on society and national prosperity. We cannot now even enumerate all the topics under the general division of the evils of war and its remidies. Suffice it to say that the sovereign remedy is Christianity—Christianity by its spirit and its precepts, and the example of its author—Christianity as it should operate on the disciples of Christ, as a matter of sentiment, of feeling and of duty.

We have not room now for selections, but in consonance with the remarks we have just made we subjoin a short paragraph.

As the discussion, by the admission of all parties, rests chiefly and ultimately upon the Gospel, we ask him to examine it *in the spirit of the Gospel*. Let him subdue the elements of war in his own bosom; let him discipline his wayward heart to the high doctrine of perfect love; and then, in the spirit of deep humility and fervent prayer, let him take up the New Testament, and see how much warrant he will find for the shedding of human blood! how much authority he will discover for that course of hostility, violence, and revenge, which have made this fair world one great Aceldama, one vast and horrid place of execution, a reeking and smoking slaughter house. We doubt not, that the time will sooner or later come, when there will be but one opinion on this all important subject. And shall Christians any longer delay the investigation of it? Shall they sit supinely in their easy chairs, or walk softly and mincingly to their pulpits, and dream pleasant dreams, and utter soft sayings as when one playeth on a pleasant instrument, when shrieks and goans arise on every side, and the garments of their brethren are still rolled in blood! Let them pause and consider! The Gospel has an impress of its own; it is a distinct entity, a grand and effective fact in the administration of the universe; it has its own character and relations; and is not, as some would seem to imagine, a mere Metempsychosis of heathenism, ushering itself into the world under the patronage of a new and lovely name.

Remains of Melville B. Cox, late Missionary to Liberia, with a Memoir. Boston: Light & Horton. 1835.

This Biographical Memoir affords sure indications of coming from the pen of a practised writer, and the subject is worthy of the pains bestowed.

Mr Cox was born 9th of Nov. 1799, and died 21st July 1833. What education he received was obtained in the common school; as for the rest he was self-educated. He was at first a farmer's boy, and afterwards served for a while in a bookseller's shop in Hallowell, Me., his native town. Receiving deep impressions of religious truth, he afterwards became a preacher in the Methodist Episcopal Church, but was obliged at different times to turn his attention to other things in consequence of ill-health—till in 1832 he embarked for Liberia, as a Missionary, and soon fell a sacrifice to the diseases of the climate.

The Memoir is interesting. The sketches of Western Africa in the "Remains" of Mr Cox are valuable, and the Letters are worth preserving for their intrinsic merits, as well as for a memorial of the pious author.

The Boy and the Birds. By Emily Taylor. With Designs by Thomas Landsear. Boston: John Allen & Co. 1835. Sold by E. R. Broaders, 147 Washington St.

This good little book partakes of the fabulous so far that the birds are made to talk about themselves, of their peculiarities, of their habits, and of their grievances from men and boys whether accidental or designed. This form of the descriptions gives them great vivacity, and sometimes reminds us of the familiar converse which Audubon seems to have held with many of the feathered tribe, in his Biography of Birds.

Three Weeks in Palestine and Lebanon. From the Second London Edition, enlarged. Boston: John Allen & Co. 1836. Sold by E. R. Broaders, 147 Washington street.

We have not examined this book sufficiently to give and opinion respecting its execution. The subject is one however deeply interesting to almost every one; and as it was "published under the direction of the Committee of General Literature and Education appointed by the Society for the Promotion of Christian Knowledge," we entertain no doubt of its value, and of the reliance which may be placed on the fidelity of its details. The topographical on description of Jerusalem, the accounts of its ancient remains, of its present state, of the inhabitants now dwelling there, of their habits, religion, &c, the revival of hallowed associations connected with localities and ancient names, in the place and vicinity, and even the fabulous stories which are to this day connected with particular spots and ruins—all these things which we find in the volume before us, must make it interesting to all attentive readers of the scriptures.

Rollo learning to read; or stories for young Children. By the Author of the little Scholar learning to talk. Boston: John Allen & Co. Sold by E. R. Broaders.

This is an innocent and entertaining book from which some other things may be learned besides learning to read. It is well suited to children from five to seven years of age.

Youth's Keepsake. A Christmas and New Year's Gift for young People. Boston: John Allen & Co. Sold by E. R. Broaders.

If there is any thing open to grave objections in this book, we have overlooked it in the hurry of reading. This is no inconsiderable praise; but in general we are decidedly pleased with the pieces both in verse and prose. They are partly foreign and partly native and original. The Young Portrait Painter is beautifully simple and natural. The orphans by B. B. T. is full of tenderness, affording examples of filial piety profitable to the child and touching to the parent. Childhood, by Mrs Hale, together with her contributions in prose, the "Stars," "Ornithology," and others, are pleasing and instructive. The foreign pieces are selected with good judgment and taste; and we doubt not the Keepsake will be promptly welcomed by the true friends of Youth.

The Stranger's Gift. A Christmas & New Year's Present. Edited by Herman Bokum, Instructer in Harvard University. Boston. Light & Horton. 1836.

Though this is called a Stranger's Gift, we cannot but feel that the author is fully naturalized in the county of his adoption, when we find him writing and speaking our language with equal facility and exactness of idiom on subjects grave or gay, quoting Cowper the great moral poet and moral satyrist, and Shakspeare who is great in every thing, with the aptness of the best read English scholar, and more than all displaying a deep fellow feeling with us in regard to all that is good in our characters and institutions. And amidst all this we cannot withhold the expression of respect demanded by his devotion tohis own countrymen among us as citizens, as moral, accountable beings, and demanded no less by his affectionate remembrances of his native land and domestic dwelling, associated as they are with his early recollections of this season of religious festivity.

There are many things in the Stranger's Gift, which we would extract, if we had room. It is a gift worth any one's bestowing on 'man or woman either.'

ECCLESIASTICAL.

FOR THE REGISTER AND OBSERVER.

INSTALLATION.

On Wednesday, 16th inst., the Rev. William Barry, recently of Lowell, was installed as Pastor of the first Congregational Church and Society in Framingham Mass.

The exercises of the occasion were introduced with prayer by Rev. Mr Noyes of Petersham, and reading select portions of scripture by Rev. Mr Goodwin of Concord. Mr Francis of Watertown preached from 1 Pet: 2. 5. "Ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The Consecrating prayer was offered by Rev. Dr. Packard of Chelmsford; the charge by Rev. Dr Parkman of Boston; the Right Hand of Fellowship by Rev. Mr Hill of Worcester; the address to the people by Rev. Mr Field of Weston; and the concluding prayer by Rev. Mr. Ripley of Waltham.

Notwithstanding the intenseness of the cold a numerous council were present to offer and a respectable assemblage to attend the services of the day. And we cordially congratulate that ancient society upon the prospects, which are again opening to them; and earnestly hope, that former disappointments and bereavements may prove in the kindness of Him who appointed them, the means of their future prosperity and union.

Dec. 22, 1835.

Editor's Notice. Owing to peculiar and unforeseen circumstances, the Index to the Register for the volume concluded with this day's paper was not prepared in season for the outside of our sheet, and its insertion on our third page, obliges us to omit such matters as commonly occupy the colums which it fills; and, among other things, the notice of several new books.

*** The subscriber acknowledges the receipt of fifty-seven dollars six cents, collected by a lady of Boston, for the benefit of indigent members of the Divinity School. H. Ware, jr.

Cambridge, Dec. 21, 1835.

CONGRESS.

Nothing of great importance in the progress of business demands our attention; so that we give no details to day. An angry debate occurred on Friday of last week occasioned by a petition from Wrentham, Mass. presented by Mr. Jackson, praying for the abolition of slavery in the District of Columbia. We wish this question might be calmly met and discussed. Let it be decided, at least so far as a vote in Congress can decide it, whether that body, as the Legislature of the District, has or has not, under all circumstances, a right to abolish slavery within that territory. If this be decided in the negative, can there be any doubt that Congress, as the Legislature of the District has a right like the Legislative bodies of slave-holding States, to regulate the trafic so as to render it less disgusting, to correct its abuses, and do away much of the cruelty with which it is now attended.

The debate to which we refer was probably resumed on Wednesday; but our paper goes to the press before we shall receive any account of it.

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It will continue to be edited by some of the members of the Theological School in Cambridge, assisted by the contributions of several distinguished clergymen. Every exertion will be used to secure an interest to the work, and likewise to provide for its regular and punctual publication.

A large addition to the subscription list is still necessary to defray the cost of the publication, and it is hoped that those who approve of the plan will lend their assistance. Clergymen and others are respectfully requested to endeavor as far as their convenience will permit to increase its circulation.

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POETRY.

FOR THE REGISTER AND OBSERVER.

A THOUGHT ON ETERNITY.

Oh! that some angel's garb were mine!
That I might fly from clime to clime
A messenger of love:
Then would I rend the 'silv'ry veil,'
And listen to the wondrous tale
Of starry worlds above.

Then, like the peerless orb of day
Forever onward in its way,
I would my course pursue;
I 'd wend my flight o'er cherub's domes,
And strike the path where pleasure roams,
And friendship's bonds renew.

For there, perchance, in friendly mirth,
I 'll meet some blessed friend from earth,
Arrayed in heavenly light—
And there, in some celestial bower,
We 'll spend in joy the passing hour,
Enraptured at the sight.

And Jesus, too, in accents fair,
Will meet me as I wander there,
And whisper words of love;
He 'll lead me o'er some mountain green,
And bid me feel a calm serene
In some celestial grove;

And there, in tones angelic sweet,
He will the varied worlds repeat
Which meet my wandering eye;—
He 'll bid me mark the happy seat,
Where cherubs and where seraphs meet.
In songs that never die.

Then give me faith that angels wear—
And I will mount on pinions fair,
To gain that blissful shore;
I 'll soar above those starry spheres;
And spend fore'er unnumbered years,
In joys unknown before. ALPHA.

Cambridge.

FOR THE REGISTER AND OBSERVER.

IMPROMPTU,

On being presented with a beautiful flower, but which was destitute of perfume.

'T is only half like you;
I love it for that part;
No fragrance from it flew,—
It had not any heart.

Oh bring me next a flower
With odors breathing sweet;
Brightened by sun and shower,
An image then complete. X.

FOR THE REGISTER AND OBSERVER.

TWO SCENES.

One cold winter morning, a poor woman and a helpless infant, hanging at her breast, called at a rich man's door, and begged an alms. Her husband had died on the battle-field of his country in defence of its liberty and happy homes. She and the pledge of conjugal love survived.

Bitter was their lot. They were turned out from their home. They go forth houseless, friendless, penniless,—that poor widow and the son of the brave defender of his country.

They wandered. Some looked with pity, some with tears. Some laughed and taunted. Others looked not at all. Oh, had they known the goodness, the heavenly truth, the Christ-like resignation, of that poor widowed heart.

The child pined. Nor was it strange. His mother's tired arms his only cradle—the scanty milk of his sick mother his only food: no home but the wide world—no father but the Almighty, who was soon to take back to the skies the precious gift man trampled on.

They asked an alms,—this unhappy woman and her babe. The mother asked with the low melancholy of a grief-stricken voice,—the fatherless child asked with its wan face and feeble cry. The guardian angel bent from the realm above, and shed a tributary tear to so sad a sight.

But the rich man shed no tear. And the poor wanderers unrelieved resumed their pilgrimage.

Cheer thee, thou fainting widow, thy pains shall soon end. Moan not, thou orphan infant, thou hast a Father in Heaven.

* * * * *

The records of Time are unrolled in the Court of Eternity. The universal host of men beheld. The shining array of seraphic and cherubic multitudes knelt before the Throne. There was no form, nor shadow, but a Presence. It was the dwelling-place of God. The choral song died away in the arches of Heaven; the pulse of bliss stood still: Silence and expectation held the waiting Universe.

Lo! a sound. A voice, soft as the dying breath of even, and strong as the harmony of the spheres, went forth from the Throne; and all heard its words of joy and of terror in that world-wide multitude.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Blessed are they that mourn for they shall be comforted."

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Your gold and silver is cankered, and the rust of them is a witness against you, and shall eat your flesh as it were fire." L.

MISCELLANEOUS.

[From the "Genius of Universal Emancipation," edited by Benjamin Lundy.]

INSURRECTION IN TEXAS.

By the accounts received from Texas, it appears that the colonists who have emigrated from the United States and settled in that section of the Mexican Republic, have taken up arms against the legal authorities of the government. And as the causes and object of the contest in which they are engaged appear to be very imperfectly understood among the people generally of this country, a correct though brief statement relative to the subject, may not be unacceptable to those who are desirous of further acquaintance with it.

It is well known that the Republic of Mexico was organized upon the popular federative principle which had previously been adopted by the Anglo-Americans of the North. The Mexican people were not, generally, as well acquainted with the science of free government as were the British colonists at the period when they asserted their independence. And though the march of intelligence and improvement has been rapid among them, the former have experienced more difficulty in administering this peculiar kind of government, than their northern neighbors. When the leading politicians of one or more "independent states," as they are called, (though subordinate in fact,) have been disposed—either through motives of ambition or patriotism—to question the propriety of the acts of the general government, they have at times attempted to "throw themselves upon their sovereignty," in like manner as the "choice spirits" of this nation have frequently threatened to do. To the minds of many, the idea that a "sovereign independent State" can justly be under the positive control of any other earthly power, appears like an *enigma* of very doubtful solution: and to this cause, mainly, the difficulties above alluded to are attributable. When the military of any particular state have organized, to prevent the execution of the laws of the general government, the President of the Republic, as in duty bound according to the provisions of the Constitution, has taken measures to cause its authority to be respected.

But although the present insurrection in Texas is conducted ostensibly upon the same principle, there are concurrent circumstances, which it is necessary should be known to form a proper estimate of the true state of the controversy.—*This contest is principally based on a determination of the Anglo-American colonists to* RE-ESTABLISH THE SYSTEM OF SLAVERY *in Texas.*

Previous to the Mexican revolution, slavery was nearly extinguished in all parts of the country, without the aid of legislative enactment. In the early settlement of Austin's first colony, the settlers, proceeding mostly from Louisiana and the adjacent slaveholding states, took large numbers of slaves in with them. Many who established themselves without permission from the government on Texas lands, adjoining Louisiana and Arkansas, did the same thing. By a law of the Mexican Republic, of the 4th of January 1823, the purchase or sale of slaves, thereafter introduced, was strictly prohibited; and the children born of slaves, then held, were declared free at fourteen years of age. The Constitution of the State of Coahuila and Texas promulgated on the 11th of March 1827, contains the following article:—

"13. In this State no person shall be born a slave after this Constitution is published in the capital of each District; and six month thereafter, neither will the introduction of slaves be permitted under any pretext."

Laws were also passed by the Legislature of this State, subjecting the future importers of slaves to the penalties imposed by the earlier enactments of the general Congress, and providing for the education, &c. of the children of persons still held as slaves in the new settlements. But the people of those settlements refused to carry these laws into effect; and slaves were introduced and held in the same condition as before the prohibitory enactments were promulgated. Considerable numbers were even taken in from Africa, by way of Cuba, in the very face of all the laws, treaties, &c. for the suppression of the African Slave Trade. Some difficulties existed in other parts of the Republic, which prevented the government from extending its authority to this remote section, and the daring violators of the laws persisted in their course with impunity. They not only generally refused a compliance with the regulations above mentioned, but neglected to keep up the custom-house establishments, and permitted the introduction of foreign goods without paying the legal duties, as well as contraband articles of every description. Foreign adventurers and speculators likewise took possession of lands belonging to government, and claimed the right to hold the same without having obtained legal title.*

In this state of things the colonists attempted to establish a State government, separate from Coahuila. They drew up a Constitution, (without having taken the measures required by the existing one,) in which no mention was made of the subject of slavery, and sent it to the general Congress for ratification. They boasted, at the same time, that when their new State government should be organized they would "stand upon their sovereignty," and re-establish the system of slavery. Stephen F. Austin, the principal empresario (contractor) for the establishment of colonies in Texas, was deputed as the bearer of the new Constitution to the seat of the general government. For various reasons, the national Congress refused its sanction to the separation of Texas from Coahuila, at that time. Austin then recommended the people of Texas to organize a State government without the consent of Congress. This being ascertained by the national Executive, Austin was imprisoned for a considerable length of time. As the colonists did not then openly manifest a disposition to resist the authority of the government by force, he was finally liberated, and returned to Texas. The government now determined on sending a few troops into the Texas country, to re-establish the custom-houses, and prevent the introduction of slaves, the smuggling of goods contrary to law, the illegal speculations in lands, &c. One or two armed vessels were also despatched to to the coast of Texas, for the purpose of intercepting the contraband trade.

In the meantime, propositions were made by some of the States to change the form of government from that of a federative to a consolidated Republic. It is believed by some that a large majority of the nation prefer the latter; and many are of the opinion that it will be better suited to their condition. To this, as might be expected, the Texas colonists have demurred. Whatever may be the other grounds of objection, this one to them is all-important:—It would effectually crush their darling hopes of perpetuating slavery. They well know that that system will never be tolerated, if the influence and authority of the general government of Mexico prevails. Hence their efforts to establish an "independent State," with the view of exercising their sovereignty in this matter, as the advocates of slavery attempted to do a few years since in Illinois. Having failed in this, they now wish to assume their complete and entire independence of the Mexican government, and finally obtain admission as a slave-holding State in the northern Union.

No sooner was it known that the Executive of the general government had forwarded troops to Texas, than the colonists prepared to resist them. In conjunction with some New Orleans adventurers, they immediately captured (under the United States flag) one of the armed vessels on the coast, and proceeded forthwith to organize an army. The proposed change in the form of government is used as the pretext for resistance to the national authorities, at the present time. And they are invoking the sympathy and calling for the aid of the citizens of the United States, in their endeavors to absolve themselves from their obligations to the Mexican Republic.—This they would soon have done, even if no change had been proposed in the form of government, as they had determined to establish the system of slavery, permanently at all events. Slave-breeders, slave-dealers, contraband traders, land speculators, with the ambitious and unprincipled of every class in our large cities and towns, may be expected to favor their views. But it remains to be seen how many will be seduced into the measure of violating the rules of national courtesy, of transgressing the laws of their own country, and waging war against a friendly power, for the unholy purpose of sustaining a system of wrong, of outrage and oppression.

The charges made against the President of the Mexican Republic, and so industriously circulated in the newspapers of this country, relative to the usurpation of power, and a design to abridge the liberties of his constituents, are not warranted by facts. Placed in a chair of executive authority by the will of an immense majority of the people, it was his duty to enforce obedience to the constitutional decrees of the nation. In doing this, he was himself governed by the laws: and when the object was accomplished, he always left the co-ordinate branches of the government in the full exercise of their functions, and the people in possession of their legal, inalienable rights. If any change is finally made in the form of government, it will not be the act of the President alone, but that of a majority of the nation, through the representation of the people. And if, in their own opinion, the peace and welfare of the country can be better secured by such change, no one can doubt their right to make it. It is not proposed to substitute a Monarchy, or a military despotism, as the enemies of the Mexicans have asserted, but a consolidated, popular, elective government, upon genuine republican principles, in the place of a federation of States, "independent" in name, yet under a supreme governing and controlling power.

It should be borne in mind, by the people of the United States, that the advocates of slavery have long had an eye upon the Texas country, as a future mart for the excess of the slave population in the south, and the extension and preponderance of slave-holding influence in the government of this Union. Who can forget the essays of "Americanus," "La Salle," &c. published in the southern newspapers a few years since? It is generally understood that the author of those essays was Thomas H. Benton, a Senator in Congress from Missouri. He had the unblushing effrontery to assert, (as others have done since,) that the U. States have a right to claim the whole of the Texas country, because it was once considered a part of Louisiana! Although Florida was obtained in lieu of Texas, at the time of the cession of Louisiana, and the line was distinctly drawn, and the treaty of cession firmly ratified, yet this claim has been impudently set up, with the view of increasing the dimensions of the slaveholding territory and perpetuating slavite power in this Republic. Benton made no secret of the designs of the slaveholding party. He openly declared that the U. S. government should obtain the territory in question for the purpose of creating "five or six more slaveholding states," to counterbalance the preponderating increase and influence of the free States of the North. As he could make but few proselytes to the absurd and iniquitous doctrine, however, the slaveholding Executive of this government was induced to apply to the Mexican authorities for a cession of the Texas country to the U. States. This having been promptly and positively refused, the object of the slavite party now is, to assist the colonists in the temporary establishment of their independence, with the view of admission into this Union (or perhaps attachment to a new government to be organized in the south) at a future period.

With these facts and circumstances before them, let the citizens of the United States pause and reflect, ere they engage in an enterprise not only Quixotic and hazardous,† but one calculated (should it possibly prove successful) to rivet the fetters of hereditary bondage on millions of human beings yet unborn. The foreign settlers in Texas have experienced from the Mexican Republic a liberality and generosity seldom exhibited by any nation under heaven. They would find no difficulty, were they disposed to comply with the regulations of the government to whose authority they owe allegiance. I repeat that the primary object of the persons engaged in the present contest is, to plunder the Mexicans of their fine rich soil—in like manner as they have plundered the various Indian tribes—and to re-establish and perpetuate the system of slavery with all its horrible abominations in a vast extent of country where it is now prohibited by the laws.

* Perhaps in no age or nation, has a more extensive system of land-speculating and swindling been witnessed, than in the Texas country within a few years past. Companies have been organized in New York and Nashville for the purpose; and millions of acres of land have been taken possession of without a shadow of legal claim, and thousands of unsuspecting persons have been wheedled out of their money, for which they will never obtain an equivalent. This was the sole cause of the recent abrogation of the colonization laws by the Legislature.

† It is not probable that the territory in question will be easily wrested from the Mexican Republic, if it can be done at all. Even should a sufficient number of adventurers proceed from the United States, to enable the colonists to resist the authority of the government for a time, it will no doubt receive aid from other quarters. A large auxiliary force will be necessary, to make any thing of a stand against the troops that will be brought from the interior of the Republic; and should such a force be obtained from these States, it will be generally supposed that the U. S. government secretly favors the procedure, with the view of obtaining possession of the country. Neither England nor France will probably sit as quiet spectators, and see the United States extend her dominion on the borders of the Gulf of Mexico. They are jealous of the grasping ambition and increasing power of this nation; and it has been stated on the floor of the British Parliament, that England will consider herself the ally of Mexico, should it be necessary for the latter, on this account, to apply for aid in preserving the integrity of her territory.

[From the "Gift" for 1836.]

THE DARK OF AUTUMN AND THE BRIGHT OF WINTER IN NEW-ENGLAND.—By WARREN BURTON.

I have a Cousin, born and bred in one of the West India Island. How I, a New-Englander, happened to have such a relative there, matters not to my story. Of course I had an uncle; and if you only think of the sheen of a Spanish dollar glittering upon the eye of acquisitiveness, you will not wonder that my uncle married and settled in a climate so different from that of his nativity. Well, this cousin visited his father's relatives in New England for the first time in the summer of 18—. He spent some months with us for the purpose of crowning his mercantile education with some branches not so well acquired in his native island. The early part of December was the time set for his return. He shuddered at the very thought of exposing his tropical organization to the severities of our winter. He began to shiver with cold, and to curl over a fire in serene September. The calmness and south-western softness of our Indian summer, with all its 'pomp of hues' could hardly reconcile him to the frosty nights. As the cold season advanced he began to grow desperate. He rolled in his extremities as the leaves do, from the potency of frost. Finally he betook himself to some friends in the city, for he supposed it might be rather more comfortable amidst brick walls and a sea-softened atmosphere than it was so far to the North and so high in the sky as was our hilly town. Yet he made us one more visit previous to sailing for his dear clime of the sun. He would not have dared a chilly journey of more than fifty miles into the country, but here was his father's birth-place and the home of his ancestors for three or four generations, and more than all, he really loved us, as he found that the Granite State where we lived had imparted nothing of its stone to our hearts.

The day our tender-bodied friend arrived was the very last and the very gloomiest of November. The aspects of earth and sky were to most natives as well as to the tropic-bred, about the same for cheerfulness as the circumstances of a funeral. Indeed, death in unburied deformity was everywhere around, in respect to the vegetable tribes. Field, pasture and woodland, in summer so variously beautiful with grain, grass and foliage, were now all dark and desolate in the last stages of autumnal decay. And to multiply the images of mortality, our West-Indian in jocular spleen said that the trees were like lifeless skeletons, with their bare and cold bony limbs rattling against each other in the wind. Indeed, no wonder that even these long-living giants of vegetation looked also like the dead, to the eye accustomed to perennial verdure.

The visible heavens moreover shed down no consolation for the departed life and comeliness of earth. The sky was ceiled around with leaden and still more darkly blue clouds, forming, as it were, fit dome for those malignant powers of the air that deepen pensiveness into melancholy and force despair into suicide in some unfortunate temperaments. The waters too, which will sparkle in the clear sun as cheerfully as when the vernal leaves put out above them, or the summer flowers grace their bowers—they had caught the sadness of the season and seemed to reflect from their bosom the chill of the clouds as well as their hue. There was wanting only one circumstance more to give the last and superlative degree of cheerlessness to the day, and this was that blue breath of the sea-demons, the north-east wind.

Such was the day on which our visiter from the torrid zone arrived at our door, with his face, hands and heart imblued with its influences. After our cordial salutations and genial fireside had repossessed him with comfort we spent a right merry evening, giving him to feel that ours was no unfavorable climate for hearts.

Just before retiring for the night it was observed that the clouds had closed mistily together and were stooping lower, betokening some kind of visitation from them before morning. But the temperature was just at that point at which the most infallible almanac-maker dare not be more positive than to predict 'rain, hail or snow or some sort of weather before long.' Next morning we were surprised by finding that about four inches of snow had fallen during the night. It was quite remarkable that the first snow should come exactly with the first day of winter. The sky was now as clear as on the first morning of light before a cloud was made or a mist had gone up. It was indeed one of the most beautiful days that ever dropped from the sun. Now thought I, cousin Ferdinand will behold a sight such as he never saw before, and one worth travelling for far and tarrying for long. I roused him from his slumbers that I might be sure to witness his surprise. As the white curtains were let down so as completely to cover the windows, he did not perceive the change that had taken place till he left his chamber. I contrived to get his half opened eyes to the door before he made the discovery. I suddenly flung the door wide open and let the unexpected scene upon his startled sight—a landscape of spreading plains, oval hills and peaked mountains, yesterday so drearily dark, but now all arrayed in purest white, and bounded by the soft contrast of the azure heaven.

As there had been no wind the snow had fallen as even as the hand of art had spread the carpets of a palace. And it had descended so gently and moist that it lodged wherever it touched. All the fences were edged and the posts were capped with white. But the trees were the most curious spectacle; every branch and twig, before so naked and black, was now clothed and bright with this bloom from the skies. Here and there, curling tendrils and more pendant boughs, making one think of flowery wreaths and festoons. At the moment moreover, the sun was just peering over the horizon upon the white expanse, which gave back into his own rejoicing face the perfect reflection of all his harmoniously mingled hues. Such was the scene which broke with the suddenness of enchantment on the young man's vision. He could not have been more astonished and enraptured had he fallen asleep in our dismal north and awaked to gaze on the flowery paradise of his own native isle. Indeed, had Equatorial Flora herself been here, she might have been consumed with envy as well as congealed by cold; for there were forms and colors which she could not equal with all her skill. The surface of the frost work was one boundless continuity of the minutest prisms all radiant with the seven-hued light, as if powdered with particles of rainbow.—Certain I am, that in all nature there is not a texture or a tinting more exquisitely delicate than this; it is the nearest approach to the spiritual that the human eye beholds in things material.

I need not record the Oh's and Ah's, and all the extravagant superlatives now uttered by my bewildered and transported cousin. He found no more fault with the manifold and uncomfortable changes of our capricious climate. He felt that Autumn's darkest night might well be endured for the sake of beholding Winter's brightest, enhanced by such a contrast.

I might now describe the pleasures of the sleigh-ride we gave the novelty-struck Tropic man. I might speak also of the new life and gladness which this snow-fall infused into our rural population, making the feet of business dance to the jingling melodies of the merry bells. But I purposed to sketch a single scene only from the snow bright season.—However, I assure all dwellers in the sunny south, that one might fill a volume describing the beauties and sublimities, the comforts, sports and delights of a New England Winter.

THE FLAT HEAD INDIANS.

The travels of Ross Cox in the *very* "far west," contain much that is interesting relating to the Indian character and customs. The following extract is descriptive of one of their most curious customs:—

"They differ little (says the author) from each other in laws, manners, customs; and were I to make a distinction, I would say the Cathlamahs are the most tranquil, the Killymucks the most roguish, the Clatsops the most honest, and the Chinooks the most incontinent. The Chilts, a small tribe who inhabit the coast to the northward of Cape Disappointment, partake of these various qualities. The abominable custom of flattening their heads prevails among them all. Immediately after birth the infant is placed in a kind of oblong cradle, formed like a trough, with moss under it. One end, on which the head reposes, is more elevated than the rest. A padding is then placed on the forehead with a piece of cedar-bark over it, and by means of cords passed through small holes on each side of the cradle the padding is pressed against the head. It is kept in this manner for upwards of a year, and is not, I believe, attended with much pain. The appearance of the infant, however, while in this state of compression, is frightful, and its little black eyes, forced out by the tightness of the bandages, resemble those of a mouse choked in a trap. When released from this inhuman process, the head is perfectly flattened, and the upper part of it seldom exceeds an inch in thickness. It never afterwards recovers its rotundity. They deem this an essential point of beauty, and the most devoted adherent of our first Charles never entertained a stronger avertion to a *Roundhead* than these savages. They allege, as an excuse for this custom, that all their slaves have round heads; and accordingly every child of a bondsman who is not adopted by the tribe, inherits not only his father's degradation, but his parental rotundity of cranium. This deformity is unredeemed by any peculiar beauty, either in features or person. The height of the men varies from five feet to five feet six inches; that of the women is generally six or eight inches less. The nose is rather flat, with distended nostrils; and a mouth, seldom closed, exposes to view an abominable set of short, dirty, irregular teeth. The limbs of the men are in general well-shaped; but the women, owing to tight ligatures which they wear on the lower part of the legs, are quite bandy, with thick ankles and broad flat feet. They have loose hanging breasts, slit ears, and perforated noses, which, added to greasy heads, and bodies saturated with fish oil, constitute the sum total of their personal attractions. The good qualities of these Indians are few; their vices many. Industry, patience, sobriety, and ingenuity, nearly comprise the former; while in the latter may be classed, thieving, lying, incontinence, gambling, and cruelty. They are also perfect hypocrites."

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

NEW ENGLAND MAGAZINE FOR DECEMBER,

THIS day published by E. R. BROADERS 147 Washington st. (opposite the Old South Church.)

CONTENTS.

Original Papers.—Friendship.—The Player on the Heart.—Sketches from Memory, No. II.—The Sea-Breeze at Matanzas.—An Execution in Spain.—Hailing a Portuguese Man-of-War.—Reflections on Thanksgiving Eve.—Visit to the hunting Islands.—The Madman's Mournful Madrigal.—A plea for the Laboring Classes.—To R. H. D.—Misconceptions of Shakspeare upon the Stage.—Song of the Dying Minstrel, by Thomas Power.—The Possessed of a Devil.—Verses for the Eve of a splendid Young Friend.—Scenes in Europe; Rome, No. II.—Remnants.—Sonnet, by one departing for Italy.—The Opera. Mr and Mrs Wood.

Critical Notices.—An Address, delivered before the Literary Societies of Amherst College, August 25, 1835. By Edward Everett.—An Address, delivered at Bloody-Brook, in South Deerfield, September, 30, 1835, in Commemoration of the fall of the 'Flower of Essex,' at that spot, in King Philip's War, September 18, (O. S.) 1675. By Edward Everett.—The Poetical Works of Mrs Felica Hemans; complete in one volume; with a Critical Preface.—The Hawks of Hawk-Hollow; a Tradition of Pennsylvania.—The Magnolia, 1836. Edited by Henry W. Herbert.—An Exposition of the Mysteries or Religious Dogmas and Customs of the Ancient Egyptians, Pythagoreans, and Druids. Also, an inquiry into the Origin, History, and purport of Freemasonry. By John Fellows, A. M.—Legends of a Log-Cabin. By a Western Man.—Practical Phrenology. Illustrated with Fine Engravings on Wood. By Silas Jones.—To the Readers and Correspondents of the New-England Magazine.

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VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxonienses, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

SCHOOL LIBRARY.

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THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
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The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (*commonly called* Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register.. o 31

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